

Valley Women's Voice
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Valley Women's Voice

May 1985

vol. VII, issue IV

Joan Armatrading, Live!

by Norma Campbell-McKenna

Joan Armatrading gave a dynamic performance on April 18 in the Fine Arts Center Concert Hall at UMass/Amherst. She and her six-piece band played to a sold out crowd for a solid two hours, delighting the crowd with old favorites like "I Am in Love With You", "Love and Affection", "Walk Under Ladders", and "Me, Myself, I". She also played some exciting cuts from her new album *Secret Secrets*, produced this year by Mike Howlett.

One of the new songs, "Heaven", which Joan co-produced on her 1983 Track Record compilation, was a beautiful combination of power and emotion. The lyrics, "I want to be the sunshine when you're down/ I want to be the apple of your eye/ I want to be the one you run to day and night" were tastefully complimented by the sax player, Jim Mess.

Other new songs included "Moves", "Secret Secrets" and "Temptation". Joan has chosen a more mellow and varied sound for her new album, *Secret Secrets*. This is due in part to her new producer, but also because she herself wanted the arrangements to be more focussed and straightforward. The effect is musically pleasing: the instrumentation is clean while still being resilient.

Political complaints abound for Armatrading's lack of attention to feminist ideology, and especially for her choice of six white males

for band members. As a powerful and recognized black woman, some feel she has an obligation to be more politically radical, or at least to incorporate issues which are key to women, lesbians, and minorities.

It was disturbing that of the eleven performers of the evening, Joan was the only woman and the only person of color. However, from a purely musical perspective, Joan Armatrading is a dynamic and versatile female artist, regardless of how she does or does not incorporate politics into her music.

The crowd's enthusiasm reflected Armatrading's performance itself: swaying to her mellow songs and dancing along with the more driving, upbeat tunes. The lighting crew did a fabulous job of enticing the audience with a variety of patterns and colors, both on the stage and off.

Armatrading's songs are packed with emotion: feelings of love and sorrow intermingle and reverberate from her soul. She has a style which few fine musicians have of drawing powerful feelings out of the wellsprings and into the lime-light.

She wrapped up the performance with a four-song encore: again, a compilation of old and new material. It seemed fitting that she should end with the audience singing, "Shelter in a storm, you're a

willow/willow/when the sun is out". Her music itself resembles the exhilaration of the sun's brilliance

after a storm. Armatrading has a knack of making folks appreciate fine music.



TAKE BACK THE NIGHT



See Centerfold Coverage!

Community Support Needed

Hard as it is for some of us to believe, the 4th annual Lesbian/Gay Liberation March will be held in Northampton on Saturday May 4th, 1985. The march will begin as usual at the Bridge St. School at 12 noon and proceed up Main St. to Pulaski Park.

In recent years our struggle for equality has challenged our community and our supporters to overcome harassment, official repression by city authorities and other obstacles. Nothing has deterred us from our goal of living our lives free from fear, open, loving and proud. This year is no exception. Again we reach out to our friends and supporters to endorse our efforts. We are proud that no other progressive political event in the Pioneer Valley attracts as much enthusiasm as well as organizational sponsorship. We are proud as lesbian, gay and bisexual people to have as much support as we do. We feel we have won

a certain place in our community and this year we intend to reach a higher degree of unity than we have achieved in the past. We have been strengthened because of the hardships we have faced in recent years due to the hard work of all of us.

If you or your group would like to endorse and/or financially support our march, please contact us as soon as possible so that we can put your name on our flyers.

As time passes by we seek both to affirm our rights and to struggle against the oppression of others. Join us as we celebrate our strength and build greater unity for the struggle ahead.

Gay and Lesbian Activists
GALA
Box 1084
Northampton, MA 01061
586-9340

**GALA 4th Annual
Lesbian and Gay
Liberation March: May 4**

12 pm Bridge Street School, Northampton

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MAY BIRTHDAYS:

May 4: Linder

May 6: K.O.

Mega-boogie plans are still in motion. Watch for photos exclusively not for the June centerfold!!!!

MAY CANCELLATION NOTICE OF APRIL EVENT:

The films which were to be shown in Wright Hall on April 29 with filmmaker Sokhi Wagner and Sue Friedrich were cancelled after the printing of our April issue. Our apologies for any inconvenience this may have caused our readers.

ALL LETTERS TO THE EDITOR PRESENT THE VIEWS OF THE AUTHOR ONLY. NO STATEMENT IN ANY LETTER TO THE EDITOR REPRESENTS ANY OFFICIAL POSITION OF THE VALLEY WOMEN'S VOICE, THE STUDENT GOVERNMENT ASSOCIATION, THE ADMINISTRATION OR TRUSTEES OF UMASS, OR STATE BOARD OF REGENTS.

LETTERS

Campfest '85 Relocates

Campfest '85, the New Jersey women's music festival born last Memorial Day Weekend has relocated to southeastern Pennsylvania "to protect the absolute integrity of womyn's space," according to Lee Glanton and Geri Sweeney, the organizers of the celebration. Campfest '85 will be held as scheduled this Memorial Day Weekend (May 24-27) at Camp Saginaw near Oxford, PA.

The scenic new site offers even more comfort, cabin space, and opportunities for sports and recreation than the old, including an Olympic swimming pool, lake fishing, 14 tennis courts, basketball and volleyball courts, numerous softball fields, indoor concert area, flush toilets and showers in a compact area. Roughly the same distance from the New York metropolitan area, Camp Saginaw is only a 100 miles from Washington.

The announced program remains unchanged with Ginni Clemmens, Diane Lindsay and Sue Fink, and



Kay Gardner appearing Saturday night and Beth York, June Millington and Gayle Marie on Sunday.

For information, Campfest can be reached at P.O. Box 30381, Philadelphia, PA 19103, or by phone at (215)352-7748.

SISTERS MINE

Greetings!

It feels so good to be back in PIONEER VALLEY where I can catch up on the issues I've missed of the V.W. After seven months in Washington DC as an intern under Dr. Carol Rosin's export supervision at ISCOMS (The Institute for Security and Cooperation in Outer Space), the struggle to put one point of order into an insane situation where the present-day Crusade to Save the World for the Radical Right threatens to annihilate not only the people of the USA and the USSR but all life on the entire Planet Earth.

The message I bring is that it is MAN-MADE IN THE USA and unless the 11 million of us get people moving, it will be as Helen Caldicott has been trying to tell us... A UNIVERSAL ALL-OUT MELTDOWN. The reason is that our President is paranoid about THE PEOPLE and is intent upon the conversion of each and every person on this globe to an economic system which has produced mayhem throughout the sections of the Earth that the USA controls.

I have been in the forefront of the most outstanding attempts to prevent STAR WARS/STRATEGIC DEFENSE INITIATIVE from escalating into the devastating, bloodsucking expense that could instead be a beneficent development of a new frontier which can instead bring the benefits of the SPIN-OFFS in solar energy, medical breakthroughs, scientific advances, recreational pursuits, exploration and adventure undreamed of.

This administration's recapitulation of the Crusades of the Middle Ages which under the bannerhead "DEUS VULT" (God Wishes) pillaged, raped, burned, massacred the very Middle East that has become the stage for the modern Christian/Israeli/Arab genocide/fratricide that began when the envious Sara threw Hagar and Ishmael, Hagar's son by Abram with the barren Sara's permission on the advice of Jehovah, the male god.

I've been wearing a pin that reads LISTEN TO WOMEN FOR A CHANGE which never fails to turn women on. They say to me: It's about time. I like your pin... I agree. We have much at stake and much to contribute.

IN CAUSE,
PHYLLIS RODIN

WomanSpirit Works



Dear Women:

For the 1984-85 season, Woman-Spirit Works has offered free monthly sacred circles in Northampton, where women have gathered for song, ritual, sharing and community.

The response has been overwhelming, and we are most grateful. Sometimes as many as 70 women have arrived for a Friday evening's circle.

For the 1985-86 season, we are inviting you to take responsibility for facilitating the circles. There are about 10 of them in the year, generally held the first Friday of the month. Select a month you would like, and perhaps find a friend to help you.

No special preparation or talent is necessary. Just a friendly face to hold the energy and keep the songs or chanting or stories going.

We thank you; we hope you will respond so that the circles can continue.

We will also be offering workshops again, with a new brochure coming out for the fall. If you would like to receive one and are not already on our mailing list, please call. To sign up for the circle, or to be placed on the mailing list, please call our new administrative assistant, Susan Waldman at 628-3879.

In peace and in love,

Paula Green and
Carol Drexler

Dear Women of the V.W.

Congratulations for a consistently beautiful paper. I look forward to the V.W. each month to find out what's going on in the Valley.

I was reminded by the article, "Papers in Peril" in the April Valley Women's Voice of what an enormous task it is to produce a women's newspaper. In 1981, while working for the V.W. I went to Washington, DC to the Women in Print Conference. At the end of the conference we discovered that while many of us were paid for the "print" work we did (as typesetters, printers, office workers, bookstore workers...) NONE of the newspaper women supported themselves by this work.

There was a general agreement at the conference that our women's newspapers are the backbone of the women's movement. Yet all of the women working on these papers had to have other jobs in order to pay their rent.

The amount of work involved in publishing a women's newspaper is enormous. This includes gathering information (news, calendar events, features, advertising, graphics, articles, photos, announcements) and then organizing that avalanche of information so that it fits coherently into 16 or 20 pages. Maintaining the energy to keep this process running smoothly is VERY difficult. There's always just enough money to cover printing and mailing. Rarely does a women's newspaper have enough money to pay staff, writers, and artists...

The Valley Women's Voice is so well written and visually beautiful it's easy to forget all of the work involved. You all are doing a great job- keep on keepin' on!

Patty McGill

Plainfield, VT

June Issue
Deadline
May 15
Call 545-2436
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and copy
information

Display and Classified Ad Rates

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★ An additional 10% may be subtracted from your cost IF payment accompanys ad. (For contracts, payment must accompany your ad on a monthly basis).

★ If payment does not accompany ad, it is due within seven days of publication.

★ In lieu of "tear sheets", all advertisers will receive a complimentary copy of the issue in which their advertisement appears.

★ A column inch is 2 1/2 inches wide by 1 inch long. At this time the maximum ad size (a full page) is 4 X 16.

Additional Charges

typesetting/layout:
add \$2.00 per col. inch

graphic artwork:
add \$2.00 per col. inch

camera work:
add \$5.00 total

Contract Discount

3 issues.....5%

6 issues.....8%

9 issues.....12%

Newsbriefs

Violent Porn Opposed

A recent Gallup poll, conducted for Newsweek magazine, has found that a majority of U.S. citizens support bans on pornography that features violence. Three people out of four also agree with some feminist charges that porn has the potential to lead to a "loss of respect for women, acts of sexual violence and rape." A majority of Americans also do not want the restrictions on other non-violent sexually explicit material to be any stricter than they already are, according to the poll.

Two of the poll's 6 questions published in Newsweek's March 18 issue were repeated from a similar study conducted by Gallup in 1977. One question concerned the standards used to judge if a book, magazine, or movie is obscene--should the standard be national or locally applied? The response has not changed substantially. In 1977, 45% felt the standard should be national, while 47% felt it should be national in March 1985. 43% felt the standards should be determined at the community level in 1985, while 39% felt that way in 1977. In 1977, 45% felt that standards should be stricter, 6% felt they should be less strict, and 35% felt they should be kept as they are. In 1985, 43% felt standards should be stricter, 4% felt they should be less strict, and 48% felt they should be kept as they are. The change in numbers comes from the lower amount of "no opinion" responses in 1985; 5% had no opinion, as opposed to 14% in 1977.

Questions concerning contemporary novels, TV shows, advertising, and Hollywood movies showed that most were not bothered by sexual content in these media. 66% were not bothered by sexual content in novels. Those "somewhat bothered" by sexual content in these areas were most bothered by advertising (32%). Roughly a quarter of the poll respondents were bothered very much by sexual content in TV, ads, and movies.

When it comes to bans on sexually explicit magazines, movies and video cassettes, the poll showed a wide range of opinions, with a majority of respondents supporting a ban on items depicting sexual violence. 21% supported ban, 52% supported no public display, and

26% supported no restriction on magazines showing nudity. 47% supported a ban, 40% supported no public display, and 12% supported no restriction on magazines showing adults having sexual relations. When it comes to sexual violence, however, 73% supported a ban, 20% supported no public display, and only 6% supported no restriction in magazines. 68% supported a ban on theaters showing movies that depict sexual violence, while 21% support no public display, and 9% support no restriction. 63% support a ban on the sale or rental of video cassettes featuring sexual violence, 23% support no public display, and 13% support no restriction.

The poll also seems to reflect a growing belief that graphic sexual materials result in violence against women. 73% agree with the statement that they "lead some people to commit rape or sexual violence." 76% agreed that they lead some people to lose respect for women. At the same time, 52% agreed that explicit sexual materials provide information about sex, 34% believe that they provide a safe outlet for people with sexual problems, 61% believe that they provide entertainment, and 67% believe that they lead to a breakdown of public morals.

Of the people polled, 37% said that they sometimes buy or read magazines such as *Playboy*, 13% said they read magazines such as *Hustler*, 7% went to an X-rated movie in the last year, and 9% had bought or rented an X-rated movie or cassette in the last year. This 9% figure may be misleading, however. In the *Newsweek* cover story "The War Against Pornography: Feminists, Free Speech and the Law," it is noted that X-rated films account for one-fifth of all video sales. The 9% of all Americans represented in the poll actually represents 40% of all VCR owners in the U.S. For this poll, 1020 adults were interviewed by telephone. However, no difference of opinion, or division between male and female respondents, was reported by *Newsweek*. The margin of error is plus or minus 4 percentage points.

denise kulp with info from *Newsweek*

00B

Supreme Courts Avoids Gay Rights Case

Once again, the Supreme Court has decided to skirt the issue of gay rights, this time by refusing to hear the case of an Ohio public school guidance counselor who was fired in 1974 as a result of telling a coworker she was bisexual.

Justices William Brennan and Thurgood Marshall wrote an 11-page dissent to the decision, saying that *Rowland vs. Mad River* "raises serious and unsettled constitutional questions relating to this issue of national importance (gay rights), an issue that cannot any longer be ignored."

Marjorie Rowland sued the Mad River Local School District of Montgomery County, Ohio, in February 1975, three months after she was fired from her job. Her case did not come to trial until October 1981, when a federal district jury found that the mention of her bisexuality had not disrupted the school environment as her school district had claimed.

Judge Robert Steinberg ruled that Rowland's constitutional rights to free speech and equal protection had been violated and ordered that district to pay \$56,000 damages. The district appealed the decision, and in March 1983 the Sixth Circuit Court of Appeals reversed.

The circuit court based its reversal on *Connick vs. Myers*, which held that an employee cannot claim free speech violation if her or his expression is not a matter of concern to the community. The court contended that this was the case for Rowland. It further contended that she had not furnished proof that she had been treated differently from other employees, even though the 1981 jury had decided that Rowland would not have been fired had she not mentioned her bisexuality.

The Supreme Court action in this case is the third in what seems to

be a series of avoiding decisions on gay rights. In 1975 the court affirmed without comment the constitutionality of Virginia's sodomy laws in *Doe vs. Commonwealth*, and in 1984 the court heard but later dropped the *New York vs. Updinger* case, which concerned that state's solicitation-for-sodomy law.

The court's next chance to face this issue comes with *Board of Education of Oklahoma City vs. National Gay Task Force*. Currently under review, this case is an appeal by the board to overturn a Tenth Circuit Court of Appeals decision to strike down a part of the law that provides for dismissing teachers found to be advocating homosexual activity. A decision is expected this spring.

Marjorie Rowland has 25 days to file for a re-hearing in her case. She says she is willing to take that step but that she needs help. Rowland now practices law, taking on gay-related discrimination cases, particularly lesbian custody cases. by edie dixon

info from *washington blade, post, gay community news*

New Paper

Between Our Selves, Women of Color Newspaper has printed its first issue. The women who edited it write: "Between Our Selves is a forum for us as Afro-American, Arab-American, Asian-American, Latina, Native American—all women of color—to discuss thoughts and activities, report on our organizing strategies, further Third World Feminism, talk about our herstories and dreams. It is up to all of us to keep this newspaper alive so that we will not have to mourn its loss as we have done for so many of our efforts, most recently *Onyx*, Black lesbian newsletter in Berkeley, California and *Women of Color News*, a Milwaukee-based women of color newspaper, both of which folded in

New Rape Test

A new, more sensitive test to determine whether there was sexual contact in rape cases has been discovered by researchers at the University of California at Berkeley.

A protein, "P30", which is not usually seen in women's vaginal fluids has been discovered by forensic science researchers at the university's School of Public Health. Tests for this protein can be used in instances where sperm aren't detected, perhaps because a rapist has had a vasectomy or because too much time has passed between the rape and a physical exam. The test cannot identify particular rapists. (HER SAY) PLX

Women Rabbis

Conservative Judaism announced its decision to accept women rabbis, triggering threats by opponents to disregard marriages, divorces, or religious conversions performed by women. The decision came after years of heated debate, though the Reform and Reconstructionist branches of Judaism started ordaining women as rabbis more than ten years ago, and now have more than eighty women rabbis. The Rabbinical Assembly, the Conservative movement's ruling body, voted 636 to 267 in favor of an amendment that gives automatic standing to any ordained graduate of the Jewish Theological Seminary. The Manhattan seminary started admitting women into its rabbinical program last year, and in May Amy Eilberg will graduate and become the first woman to don a Conservative rabbi's robes. Rabbi David Novak, head of the Union of Traditional Conservative Judaism, which opposed the change, vowed to fight to overturn the decision. He said no member of his group would "accept marriages, divorces, or conversions where a woman rabbi officiates." The result, he said, would be "further divisions within the world Jewish community." (Boston Globe) SJ

IUD's Cause Infertility

BOSTON (AP) — Women who use contraception and have never had children should avoid plastic intrauterine devices if they someday want to become pregnant, according to a researcher who published a study today suggesting that IUDs cause infertility.

IUDs seem to double the risk of infertility in women who have never had children, a companion study found.

The study by Cramer, a researcher at Brigham and Women's Hospital in Boston, and another study led by Dr. Janet R. Daling of the University of Washington in Seattle were published in today's New England Journal of Medicine.

The devices, which are used by about 2.2 million American women, are the fourth most common form of contraception after voluntary sterilization, the pill and condoms. The study suggested that IUDs may have caused 80,000 women to become infertile.

The increase in risk appears to depend on the kind of IUD used. Plastic IUDs were more frequently linked with infertility than were copper-covered IUDs, which are

1984." Among the articles in the first issue are Maya Chumu on the resistance to relocation of Dine elders, Katherine Hall on Asian Lesbians of the East Coast, reports of presentations made by Dessima Williams, Blythe Avery, and Gwendolyn Rogers at the "1985 and Beyond Conference" held in Baltimore in August 1984, and short fiction by Barbara Smith. To submit articles, photos, or graphics, or to subscribe, write: *Between Our Selves*, P.O. Box 1939, Washington, D.C. 20013. The deadline for the spring/summer issue is March 30. Subscription prices are \$10/year for individuals, \$15 for institutions, and \$20 for contributing subscriptions. *Between Our Selves* is free to women in prisons or mental institutions. SJ

Arson

SOMERVILLE, MA—The only women's shelter in Somerville, and the oldest in Massachusetts, was destroyed by fire on February 16.

Staff members of Respond, Inc., believe the fire was set with a lit cigarette by local teenagers. The shelter, located in the Mystic Housing Project for eight years, had been the target of increasing harassment by the teenagers since last summer.

Carolyn Ramsey, executive director of Respond, Inc., told *Gay Community News* that the teenagers set curtains on fire, broke windows, stole a radio and a television, and verbally harassed staff and clients. She estimated fire damage at three to four thousand dollars, and said that the shelter will re-open, at a site to be chosen soon.

Respond, Inc. continues to provide a variety of services from its main office, including support groups for battered lesbians, and various advocacy and childcare services for women incarcerated in the prison at Framingham.

Ramsey said the teenagers watched staff members cleaning out the shelter, boasting about what a great job they had done of destroying it.

Bonnie Wolf, Respond, Inc. staff member, told *GCN* that harassment increased as more women of color came to the shelter, and believes the violence and harassment stemmed from racism. Ramsey said, that the teenagers often used racial slurs against women of color at the shelter. Both Wolf and Ramsey told of racist attacks against other tenants in the housing project who are people of color.

"Women were coming out of violent situations and walking into another threatening situation," Wolf said. The staff decided they were no longer providing a safe place for women, so on the day before the fire they boarded up the shelter: no one was in it at the time of the fire. Nevertheless, the official police report attributed the fire to "careless use of

more commonly used and seem to be relatively safe.

"If a woman has to select an IUD who's never had a prior pregnancy, I would certainly opt for the copper IUD," said Ms. Daling, "and possibly I would look for some other method of contraception if I was interested in having children at a later period in time."

Both studies compared the prior IUD use of women who had tried and failed to have children with that of new mothers.

The Boston study found that the risk of infertility was about 60 percent higher than usual among women who used copper IUDs. The Seattle study found a smaller, not statistically meaningful, increase among these women.

The Boston study found that the risk of infertility rises rapidly during the first few months of IUD use but increases gradually after that.

The two studies found that two brands of plastic IUDs — the Lippes Loop and the Saf-T-Coil — appear to approximately triple the risk of infertility. The Lippes Loop is still sold but Saf-T-Coil was discontinued about two years ago.

The risk is even higher for the Dalkon Shield, another plastic IUD that has not been sold for a decade.

"Regarding women who had an IUD inserted and have passed through the first few critical months without complications," Cramer said, "I don't think they should automatically have the device removed except for those who still have the Dalkon Shield in place."

Cramer noted that about 2.75 million young couples in the United States cannot produce children. Among about 20 percent of them, or 550,000, the reason may be tubal infertility in the women. Based on his findings, he estimated that 16 percent of these cases of tubal infertility, or roughly 88,000, were caused by IUDs.

GZ

Local News

Mila Aguilar

by Ila O'Brien



Mila D. Aguilar

On August 6, 1984, Mila D. Aguilar--poet, teacher and journalist--was arrested and charged with subversion in her native country, the Philippines. The civil courts dismissed the charges, but she remains imprisoned under president Marcos' dictatorship which allows people to be arrested and held without charges. Since Martial Law was imposed 12 years ago, 70,000 people have been jailed as political prisoners. Torture has been and continues to be systematic. Mass executions called "salvagings" have taken the lives of thousands of Filipino people. This political terrorism and repression which has forced Mila Aguilar and many many more like her into confinement was the topic of a talk given at the Unitarian Church in Amherst.

Barbara Smith, author and one of the founders of the Kitchen Table Press (publishing for 3rd World Women founded in 1981 in NY) read poems from Mila's book, "A Comrade is as Precious as a Rice Seedling". "Even when you're in the throes of a dictatorship, issues which affect us all come up," said Smith. "That is where these poems originated: where the personal and the political intersect." Smith went on to note the significance of having an event in solidarity with the Filipino people during Black History Month. "We must expand the definition of Black History Month," she said.

Delia Aguilar, Mila's sister, spoke next. She defined the Philippines as a neo-colony of the U.S. where US multinational corporations exploit the Filipino economy and support free trade zones where people work for less than 50¢ an hour. "The Philippines is a country rich in resources but impoverished as far as the needs of the people are concerned" said Aguilar. It is a country of 53 million people suffering the direct impact of US foreign policy. Marcos has Reagan's "determined support" because of the US military bases stationed in the Philippines, Clark Air Base and Subic Naval Base, which are the two largest military installations outside of the US. "For this reason the stakes are much higher in the Philippines than in Nicaragua," said Aguilar. And as in Nicaragua the US is sending military advisors to the Philippines to keep US in-

*The twinkling of these thousand fireflies
Are as the pounding resentment in my heart
Over our parting.
In the midst of this silence.
But then also how like an eye-filling picture
they are
Of the shining light of victory.
Of the thousand promised victories
Within this seemingly endless darkness.*

terests there in check.
Mila Aguilar and her 12-year old son are waiting to hear the judgment of the supreme court on her release. Delia asked that people send post-cards asking her her "immediate and unconditional release" to:
Solicitor General
Estelito Mendoza
134 Mmorsolo St.
Legaspi Village
Makati
Manila, Philippines
For more information, write
Committee to Free Mila
Aguilar
Philippine Research Center
PO Box 101
Mansfield Depot, CT 06251
The event was sponsored by
Food for Thought Books
Kitchen Table Press
Amherst Disarmament Coalition
Amnesty International Group 128
Grey Panthers of the Pioneer
Valley

Franklin County Women's Issues Network

The Franklin County Women's Issues Network (WIN) is comprised of some 50 members representing human service agencies, local and state government, and other community groups. "This Network is the first and only of its kind in the Commonwealth of Massachusetts," according to Pamela Tyson, Executive Director of the New England Learning Center for Women in Transition and WIN Chairwoman.

"What makes WIN unique is that it was created to respond to specific and documented Franklin County community needs, and it responds to these needs by generating broad-based, collaborative efforts across many different types of community representatives," says Tyson. The concept of WIN was first begun at a legislative forum Ms. Tyson convened in February of 1984. The Network's initial accomplishment was to conduct a county-wide needs assessment.

This assessment surveyed the human service community to identify issues of concern to Franklin County women and their families. Task forces developed to address each of the high priority concerns. These Task Forces include:

1) Alcohol and Drug Abuse Task Force chaired by Jane Shaney, Director of Beacon House for Women, has surveyed 32 Franklin County schools and human service agencies to find out the extent of the drug/alcohol problem facing the community.

In response to identified needs, the Task Force has mailed out resource books listing available substance abuse services in Western Mass., and is now developing a newsletter to help publicize community resources and arrange training opportunities for professionals.

2) Day Care Task Force chaired by Sarah Younglove, Director of Parent/Child Development Center, is assessing the need for childcare for parents attending Greenfield Community College, as well as for

sick child care for working parents. After determining a child care need for women in the Beacon Detox Center, the Task Force is working on securing funds from the Mass. Department of Social Services to provide this needed service.

3) Legislative Task Force with House Rep. Carmen Buell as chairwoman serves as a communication link between the state/federal governments and the Franklin County community. Special attention is given to critical issues of Franklin County women and their families.

4) Transportation Task Force co-chaired by Sally Fuller, Administrator of Greenfield Senior Center and Council on Aging, and Pamela Tyson, Executive Director of NELCWIT, has developed a Pilot Bus Service Program in collaboration with the Franklin Regional Transit Authority and the Greenfield/Montague Transit Authority.

This program provides bus service between Greenfield and Shelburne Falls and Orange for persons without transportation. The service is available on Fridays; for more information, please call the Greenfield Montague Transit Authority, 773-8090.

5) Violence Against Women and Children Task Force is co-chaired by Selectman Gail Olson and Mary Kociela, Rape Victim Counselor/Community Educator at NELCWIT. This Task Force co-sponsored with the Northwestern District Attorney's office, a panel presentation for all law enforcement and court personnel on appropriate response to domestic violence. A videotape of this presentation will be used as a training tape for area Police Departments and professional groups.

6) Women's Health Care Task Force Beth Russell, Executive Director of Big Brother/Big Sister Assoc. and Joanne Schlunk, Franklin County Coordinator of Western Mass. Family Planning Council, chair this task

Women's Forum Against Media Violence

P.O. Box 1024 N'ton, MA 01061

We are a group of women opposed to the current wave of media violence, particularly that against women and children. We have come together to learn about this violence, and to discuss its meaning to us as individuals, and as family and community members. While we come from many different backgrounds, we are drawn together by our belief in the sanctity of human life and health.

From advertisements to horror films to pornography, the media increasingly show women and children as targets for sexual exploitation and male violence. Pornography in the United States has grown into a \$4.5 billion industry, bigger than the record and film industries combined. It is not just the hobby of a few "frustrated" men. It is a mainstay of American culture.

In real life, women struggle daily for dignity, safety, love, health and survival. Meanwhile a huge industry spreads the word that what we really want is humiliation, danger, hatred, pain and violence. We want these lies to stop, and for our real needs and wishes to be recognized.

Every day our children see media images--Penthouse covers in the supermarket, television ads for Fri-

day the 13th--that confuse and frighten them. We do not want our daughters to grow up afraid, or our sons to grow up believing that manhood means imposing their will upon others, but this is what the media are teaching them. We want our children to understand that their sexuality belongs to them, to express when they feel comfortable, and is not something to be demanded or used by others. We will not sit idly by while the healthy eroticism of another generation becomes hopelessly tainted with violence.

The time has come to ask some difficult questions. Why do so many men find images of the violation of women and children entertaining? What does it mean to have these images so popular when rape, battering, child sexual abuse, sexual harassment on the job and medical violence are epidemic? How can we change the values of our society so that violence in media and in real life, is no longer acceptable?

Women's Forum Against Media Violence invites all women to join us in examining these issues. We believe that through thought and action, women in every community can help change the mass media, which currently reflect and encourage the worst rather than the best of human nature.

Peace Tax Fund Bill

by Anne Perkins

Wendell voters are being asked to support the Peace Tax Fund Bill at the Annual Town Meeting in May. This bill has been introduced in the U.S. Congress yearly since 1972 by Congressman Ron Dellums. It provides conscientious objectors to war a vehicle for paying their taxes, because it assumes that their taxes will be used only for peaceful purposes. Approximately sixty per cent of the federal income tax which individuals pay each year is used to fund military expenditures. Growing numbers of Americans are realizing that they can no longer support these expenditures, that their consciences won't allow them to support violent solutions to international conflict. At the same time, many of these people support the use of tax money for social programs - they are war tax resisters, not tax evaders.

Currently, war tax resisters have three choices: either they must live below taxable income levels (\$3,300 per year) OR they must violate the law by refusing to pay all or part of their income tax OR they must violate their consciences by paying their income tax.

The issue of war taxes is an especially difficult one for feminist women. Many of us find the fact that sixty per cent of our income tax is used for military purposes abhorrent. We would like to avoid supporting the military madness of this nation with our dollars. At the same time, many of us are now realizing our professional potential for the first time and are commanding decent salaries (at least taxable salaries, if not yet the full salaries our skills should command.) Choosing to live below taxable income levels means squashing our professional growth, means staying out of leadership and policy-making positions. Few of us are willing to do that or to suggest that other women should. In fact, we want more feminist women in these roles. The

next choice, that of refusing to pay some or all income tax is also problematic. None of us want to have our very hard earned acquisitions seized by the IRS. Also, a woman who is trying to gain professional respect can't afford to be seen as a kook - which could happen if the IRS garnished her wages or became obvious to her employer in some other way. The last choice - that of violating her conscience - is also untenable. A feminist woman is by definition one who has decided to speak her truth, and to act on it. These conscientious people need a better choice.

The Peace Tax Fund would offer a better choice. A taxpayer who is conscientiously opposed to all war would file a "C.O. form" with her/his 1040 Form each year explaining and documenting her/his C.O. position. If accepted, this taxpayer's full taxes would then be earmarked for the Peace Tax Fund. The U.S. Comptroller General would determine each year the percentage of military expenditures in the budget. That percentage would go to the Fund; the remainder would be returned to the general treasury. A Peace Tax Fund Board of Trustees would make grants to such activities as a national academy of peace and conflict resolution, disarmament efforts, retraining workers displaced by conversion from military construction, and so on.

The Town of Wendell is being asked to vote on this bill in order to bring attention to the voters of its existence and in order to put pressure on our Congressmen to support it. Although there are over fifty Congressional sponsors, neither Senators Kennedy nor Kerry nor Representative Conte are yet sponsors. If Wendell supports the resolution, it will be following Amherst and Shutesbury who have supported it in previous years.

More information is available from the National Campaign for a Peace Tax Fund, 2121 Decatur Place NW, Washington, DC, 20008.

distributed to members of the general public.

The Franklin County Women's Issues Network membership includes representatives from all the agencies and programs providing services to women and their families. Network meetings are held monthly and include time for informal networking. Task Force reports to the membership, and presentations by invited speakers, which have included Rep. Carmen Buell, Research Coordinator Deborah Kearney, and Dr. Joyce Berkman. Community members are welcome to actively participate in the work of the various Task Forces; those interested in volunteering may contact Ms. Mary Cohn, Asst. to the Chairwoman at NELCWIT (772-0806).

Celebrating Our Strength

BY JANET AALFS and BETH HOLT

Valley Women's Martial Arts, Inc. was able to offer free self defense classes to women and children last year through a grant given by the Mass. Dept. of Health. We would like to continue offering free classes to those women and children who would not otherwise have access to self defense training. We received excellent feedback from last year's participants. As you well know, the need exists.

We are attempting to raise funds for this purpose in a variety of ways. One of our ideas is to organize a celebration performance to be held in the Fall of 1985. The date we have set is Sun., Sept. 22 from 2-4 pm at the Northampton Center for the Arts, Old School Commons, New South St.

This event will include dance, music, poetry, martial arts, etc., revolving around the theme "Celebrating Our Strength". The performers will be women of varying backgrounds, abilities, cultural perspectives, etc. who will, when possible, engage the audience in participation. We are especially interested in reaching out to girls and young women.

Our hope is that local organizations who would directly benefit from our offering free classes will want to become involved in the creation of this celebration. If

you have the time/energy/ideas/skills to contribute to this event, please contact the Valley Women's Martial Arts.

Some aspects of putting the performance together are: providing names (addresses, phone numbers) of performers who would be willing to donate their time; publicity (flyers, press releases, radio/TV spots etc.); ticket sales and ad soliciting; childcare; transportation; come to the event, bring your friends; contribute money; and more.

Information can be sent to VWMA, Inc., P.O. Box 1064, Easthampton, MA 01027. Thanks for your support.



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U.E. Elects Mary Erin Cook President of Local 264

by Ila O'Brien

UE as a union she said because "it emphasizes rank and file participation," which she also hopes to encourage.

More definite plans for her Local presidency are in the formative stages, but we expect that she will add excitement and new ideas to the union and light a fire under the membership to spur activity. More power to you, Mary Erin!

ROTC Lesbian

A federal appeals court has ruled that a federal district court must reconsider whether a lesbian can remain in an army ROTC program because of new evidence about her sexual activity. Diane Matthews was discharged from the ROTC program at the University of Maine/Orono when she told a superior officer she was a lesbian. Federal judge D. Brock Hornby ruled in April 1984 that Matthews' discharge was improper because there was no proof she engaged in homosexual activity. The decision was the first in a federal court to conclude that homosexuality alone is not grounds for military discharge. However, Matthews has since written on an army re-enlistment application that she has engaged in homosexual acts "numerous times." The U.S. courts of appeals have affirmed on three occasions the army's right to fire officers who engage in homosexual acts. Matthews will remain in the ROTC program until her

Birth Choices in Jeopardy

by Judith Loischild

Women's choices about where and with whom they give birth are very possibly going to become quite limited in Massachusetts in the near future. At the present time, Janet Leigh, an eastern Massachusetts midwife and Registered Nurse, has had her nursing license suspended. She has been charged with practicing nurse midwifery without a license. Her case is being appealed to the state Supreme Judicial Court.

If Janet is ruled against, it would set a legal precedent, meaning that any midwife attending homebirths would be doing so illegally. Doctors would still be allowed to attend homebirths, but presently there are no doctors willing to do so. This is due mainly to the criticism they might receive from their peers, as well as the possible loss of hospital privileges and malpractice insurance.

There is something we can do. There is a bill in the senate, bill # S207, to license midwives. This bill defines "midwifery" clearly, calls for educational requirements to be established for licensure, and requires hospitals and ambulance companies to submit plans for dealing with any emergencies that arise at a homebirth which may require rapid transfer to a hospital.

The passage of this bill is imperative if we are to preserve our right to give birth in the manner of our choice. It is urgent that concerned people write, call, or telegram their state senators and representatives to urge their active support for #S-207. Locally, John Olver is supportive of this bill, but it is still important to urge active support, as there are many bills pending at one time, and it is easy for legislators to forget something they may have heard only once or twice.

To find out who your state senator and representatives are, call 1-800-392-6090.

Lay midwives in Massachusetts look forward to the passage of this bill. Their organization, Massachusetts Midwives Alliance, already has a set of guidelines for practicing midwifery that is similar to that in several other states where it has already been legalized and regulated.

Passage of #S-207 would rid both midwives and consumers of the legal ambiguity that now overshadows homebirths and midwives, as well as ensuring that any midwife who becomes licensed is definitely qualified to serve the public.

A statewide organization has been formed to support midwives in Massachusetts during their present struggle. Now over one year old, Massachusetts Friends of Midwives (MFOM), is attempting to aid midwives by educating the general public about the whole issue, as well as by raising funds to help pay legal fees of those midwives who are presently being harassed, and basically just acting as a consumer advocacy group.



Women do not choose homebirth lightly. The choice is made out of the love and concern they have for their unborn child, as well as their deep trust in their own bodies and nature's design for human birth. With the help and support of skilled, understanding midwives, homebirth can be a safe and empowering experience.

Locally, the Western Mass. chapter of MFOM will be meeting next Monday evening, May 6 at 7pm. The meeting will take place at the Bangs Community Center in Amherst. For information about this, or MFOM in general, please call one of the following, or to join and receive the quarterly newsletter, send \$10 to: MFOM, P.O. Box 237, Newtonville, MA 02160.

Montague: Leslie Smith, 367-2128
Amherst: Josette Ludwig, 549-5059
N'ton: Judith Loischild, 586-9553

Menstrual Extraction

BY DIJANA RENISON

Menstrual extraction is a health technique some women are teaching to each other. Women's self-help groups in the U.S. began as a way to make medical self-care accessible, educational and safe at little or no cost. In the 1970's menstrual extraction was developed from medical research done by women on and for ourselves. Women in Japan have been removing their periods at the time menstruation is due. The procedure helps women minimize the discomfort of a period while learning health care skills. It is possible that an early pregnancy would be removed with the uterine lining.

The extraction is done by women for other women who know each other or have been referred by friends. A sterile cannula (a tube used to remove fluid) is attached to tubing which deposits the beautiful red fluid into a jar. Another set of tubing connects a one-way valve and a needle-less syringe which create a slight vacuum pressure.

The process is gentle and slow (45 minutes). Cramping varies from woman to woman. It is no more intense than a regular period, depending on the emotions going on at the time. There is a special relationship that develops between the women who do this with each other, whether the exchange is on an ongoing basis or once only. There is a bonding of women's experiences as sisters, lovers, mothers and protectors of the earth. It is a time where what comes up is important and validated as such. The process of coming together emphasizes strength, nurturing, appreciation, and love.

Is menstrual extraction a convenience or a pregnancy termination? What do you think? What would your needs be for an extraction? Will women be harassed for doing what is their right: removing their periods when they want to for whatever reason they want to? The equipment used for menstrual extraction is legally obtainable, like matches, knitting needles, artificially sweetened soft drinks, and cars. The user determines the safety.

Obstetrics and gynecology as part of the medical establishment, are geared towards making a profit. When federal budget cuts are made, are women directly affected more often than not? Yes. Do women make up large or proportionate sectors of governmental, industrial, medical or legal decision making? No. Massachusetts physicians lobby to take midwifery and home birth options away from women. A hospital birth can cost \$3,000. A home birth with a midwife may be \$650. The two can be compared only in terms of the obvious results and the cost.

The FDA (Food and Drug Administration) recently disapproved the

Dumas Cap, a thick rubber European contraceptive device comparable to a small diaphragm and cervical cap (one size fits all and can be left in for a few days). It could probably be used effectively for twenty years before you accidentally misplace it somewhere outside your vagina. The FDA states it causes lacerations and puncturing and heavily monitors its "investigative" uses in this country. Meanwhile women are being killed with high profit IUD's and contraceptive pills.

A doctor cannot tell if you tried or succeeded with an at-home menstrual extraction. You do not have to tell the doctor. You do not have to tell your lover. You may want to share this information with individuals who support women controlling their own bodies.

What are the risks involved? With a "professional" menstrual extraction, dilation and curettage (D&C), abortion, hysterectomy, you take all the risks of surgery because these are surgical procedures. The risks include infection, retained tissue, perforation, drug reaction, and attitude abuse from "professionals".

Let's talk more about risks. Say abortion becomes illegal. The impending economic crash hits. There are even more poor women and children. There are even more illegal septic abortions. The greatest risk is the final domination by men: nuclear annihilation.

When one chooses not to be controlled by another, there will always be some kind of risk. People who need to control others are so full of fear that they become preoccupied in selfishly defending the thing that makes them feel more powerful. The difference between protecting and defending is the difference between love and fear. Women protect children, animals, the planet, et al out of love and a sense of responsibility. Men are afraid something can be taken away from them so they use weapons as threats to maintain what they have and what they want more of.

When women take more control, men are afraid they have less control. If men are afraid that women won't support their hero medicine, their hero domination, their defense ideology, perhaps the root is men are afraid that women won't need them at all.

The wholistic/synergistic attitude is to work together, not against. Until men choose to give up defensiveness, act globally, work cooperatively, women will separate because they have never been satisfied making compromises with the oppressors to get a few crumbs.

What kinds of threats do women face who practice menstrual extraction at home? A woman can be accused of corrupting a minor if extraction information was believed to have been shared with a person under the age of seventeen years.

Menstrual Extraction

In the early 1970s self-help groups at the Feminist Women's Health Center in Los Angeles and elsewhere developed a technique using a small flexible plastic cannula to remove the lining of the uterus at about the time that the menstrual period is due. Women practiced on each other in order to develop safe instruments and techniques. Menstrual extraction is done on an experimental research basis by women in advanced self-help groups; it cannot be obtained at a medical facility. Menstrual extraction helps women avoid the discomfort of a menstrual period, provides information about menstruation and enables women to learn basic health care skills. A very early pregnancy, if present, would probably be removed along with the lining of the uterus. We need to do more research before we can know whether frequent extraction of the uterine lining creates any long-term or delayed health problems, although there is no evidence of any so far. Several aspects of the techniques developed for menstrual extraction have been incorporated into medical practice for early abortion with flexible cannulas. Menstrual extraction is a powerful example of medical research done by women on and for ourselves.

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from *The New Our Bodies, Ourselves*, Simon and Shuster, 1984

A woman can be accused of practicing medicine without a license whether she assists with or does the extraction for another woman. She can be accused of attempted homicide if the FDA produces data like it did with the Dumas Cap.

How does one get involved with women's self-help groups and menstrual extraction? It helps to know someone. If you don't, and your intentions are to empower yourself and other women, you will meet someone. First, secure the safety of women's professions. Write your congressperson on bill number S-207 concerning women's option to have home births and midwives.

With a menstrual extraction, the difference that you experience before and after is that the contents of your uterus are in a jar instead of in you. You kiss the woman who helped you. You drive home. Take a bath. Have sex. Later, play a mean game of volleyball. How do you feel? You could feel sad, joyous, relieved, needy, grieving, a lot of different things depending on the circumstances and your hormone regulation.

Be critical; question all authority. What makes someone an authority? Read literature recommended by women's centers and women's organizations. They are on your side. Affirm that you receive assistance from those cooperating to bring about your desired results which are: (specify)

Recommended Reading:
How to Stay Out of the Gynecologist's Office and
A New View of a Woman's Body by The Federation of Feminist Health Centers

Is Menstruation Necessary? distributed by Natural Hygiene of Conn.
The New Our Bodies Our Selves
Boston Women's Health Book collective

Dijana Renison lives in Charlemont and is a rebirther with a special interest in empowering herself and others.

A Safe Homebirth is a Woman's Right

by Chris Casey

A male OB-GYN in Greenfield recently told our midwife that anyone who has a homebirth should be charged with child abuse, and that anyone attending the birth should be charged with attempted murder. In effect, what he is saying is that women's bodies cannot handle birth, that men and technology can handle it better. Even women doctors are taught to rely heavily on technology and to ignore their own instincts and those of the birthing mother. Still, most of the OB-GYNs are men. They never experience labor and birth themselves, yet they claim to understand a woman's experience. Do they really KNOW what a woman's body is capable of doing in birth?

Women who have had homebirths speak of the power and the knowing they have felt afterwards: the power of their bodies, the power of themselves, the power of bringing new life into the world, and the knowing that comes only from experiencing something. Many women who have hospital births lack these

strong feelings. When they do have them, they are often diminished by the use of technology, and by giving to the doctors and nurses the authority to make the decisions about how the labor and delivery should be "handled."

As more women are taking responsibility for their own lives and bodies, they are also taking responsibility for the birth of their children. No longer do they want to walk into a doctor's office to hear "How don't you worry your pretty little head, we'll take care of everything," or "It doesn't matter HOW your baby is born, you go home with the same thing: a baby." Women today want to control their lives and have meaningful experiences.

This can be intimidating to many doctors, who desire to feel powerful. Also, if more and more women choose homebirths, this will have a greater economic impact on OB-GYNs and hospitals. Homebirths cost roughly one-third of a normal hospital birth. As a result, lay midwives in Massachusetts, who up

to now have been ignored, are now becoming increasingly harassed by the medical establishment.

In our state, "certified nurse-midwives" (nurses who complete extra training in pregnancy, labor and childbirth, and are presently recognized by the Board of Nursing) are already prohibited from attending homebirths. Doctors, however, are presently allowed to attend, but do not do so because of various pressures from the medical establishment. Therefore, if "lay" midwifery becomes illegal, it would become virtually impossible to hire any competent attendant to assist at one's homebirth.

MOST obstetricians would have us believe that a hospital is a safer place to give birth than a home. We are told that in case of any complications, the hospital has the necessary technology to deal with the emergency. No one disagrees that today's technology can be life-saving. However, the majority of births are uncomplicated, and those desiring homebirths are screened thoroughly by midwives and doctors.

Technology in and of itself is not

bad. The question over which there seems to be disagreement is "who is to decide when emergency measures (technology) are really necessary in birth, and on what knowledge and wisdom do they base their decision?"

Most women in labor do not need someone watching a fetal monitor to tell them when they are in a contraction. They very quickly learn to tell by themselves. For years practitioners have used fetoscopes (stethoscopes to hear fetal heart tones) to ensure fetal well-being. Now it is easier and quicker to use a machine that has not been proven safe, to listen to our unborn babies' heart beats. It used to be a joke that "Babies pick the most inconvenient times to be born." Well, it seems that many people would like to change that. To speed up, slow down, or even pick the day of birth seems more in keeping with today's high-tech, fast-paced world. If hospitals were the only place women could have given birth safely, I believe that the population of the world would never have reached the number that it is today.

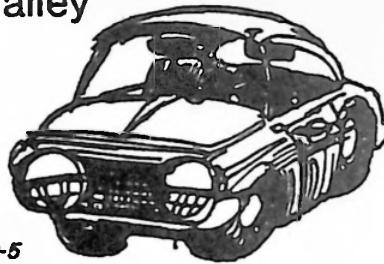
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Take Back the Night, 1985

On Friday evening, April 19, people rallied at UMass/Amherst to demand an end to violence against women. The "Take Back the Night" march ensued, making its way to the Amherst Common where a brief vigil was held.

Official estimates put the number of supporters at over one thousand; enthusiasm for the event was strong.

Jean Grossholtz opened the rally, speaking powerfully on the emergence of the battered women's shelter movement, recalling the anger that led women to open their homes to other women, to establish safe spaces.

Women, she stated, had developed the needed skills of organizing, fundraising, publicizing, counselling, and had taught these skills to each other. "And men never taught us a god damn thing," she said, answered by applause.

Breaking the silence around violence against women was a revolutionary act, Grossholtz said. The present danger lies in women's returning to silence. Lest they lose their funding, some shelter organizers are denying the presence of lesbians in their midst.

Ms. Grossholtz pointed out the irony of this dissemblance, reminding her audience that many of the battered women's shelters had been started and kept alive by lesbians.

Jean concluded her speech, which had been punctuated by shouts and handclapping, by asking, "What will you do? Will you save yourself, at your sister's expense?...Societies can kill us. Breaking the silence will free us. Not speaking makes us slaves."

Next to speak was a woman whose name was not given; she identified herself as having lived through a battering situation. As she told her story she was quietly supported by Jean Grossholtz who put her arm around her, enabling her to continue speaking about a painful personal experience that had spanned fifteen years.

She spoke of the physical and emotional abuse her husband had wrought on herself and her children. For unpredictable and unjustified reasons, she had been beaten repeatedly and threatened by her husband.

Throughout her ordeal, support did not come from her family and especially not from the agencies in authority. She was able to extricate herself and children, with the help of a battered women's shelter.

Although it appears that her situation has become more stable she remarked that in some ways, "The abuse hasn't ended." Still living in fear due to continued threats, she delivers her children to school and waits outside until they re-emerge.

The applause for this woman went on and on, reflecting the sensitivities that had been heightened by the anonymous woman's speech.

Chong Amy Yu followed with an informative statement on institutionalized violence against Third World women. Although her focus was on her native South Korea, Yu stressed that institutionalized violence is worldwide and takes on many forms.

Yu spoke of the violence that is evident in industry, government and the socio-economic system in the United States. "Racism," she stated, "is just one form of institutionalized violence against



Third World people," adding that Third World women are especially under attack. Telling of American attitudes, Yu said with conviction, "Fear, hatred and sexual stereotypes are prevalent. The violence against Third World people runs very deep in this country."

Yu gave examples of well-publicized local attacks. She told of a pregnant black woman who was abducted into an automobile and verbally abused by drunk white males who "screamed at her that everyone would be better off when there were no more black babies." The woman was beaten, molested and thrown from the car.

Chong Amy Yu spoke of the presence of the U.S. military in South Korea where over 40,000 troops are stationed on nine major bases. The U.S. supports and controls the repressive regime in South Korea, an act which is seen as one of violence against a Third World people.

By failing to enforce a South Korean prohibition of prostitution, refusing to pay transportation and living expenses of military dependents, and certifying the 10,000 prostitutes who work around the military bases, the U.S. military directly encourages the practice of prostitution.

Although prostitution is seen as being very shameful in South Korea many women are forced into it by economic necessity. And while U.S. servicemen often marry South Korean women, "on return to the States 85% of these marriages end in divorce," said Yu. The men "are never untrained not to be violent at home with their wives."

In conclusion Yu pointed to the violence inherent in the promotion of infant formula by U.S. corporations in the Third World, and the large numbers of Third World women, employed by multinationals, who endure harmful working conditions and low wages at a young age.

She called for North American women to join in ending the violence against South Korean women, Third World women, and all women, eventually leading to the liberation of all people.

Kathy Alexander wrapped up the speeches with an inspiring message of hope beyond the violence that women have survived. She spoke of "a global nation of women committed to a struggle, who are reclaiming our lives and telling our dreams." She said that "we have seen years of silence, but we are writing a new history."

Alexander urged us all to listen to our singular experiences as women. Educating each other is essential according to her; for women on campus she encouraged a greater awareness and resistance

to harassment and date/acquaintance rape.

Addressing the distorted images of women in the media, Ms. Alexander suggested that women use their power as consumers, boycotting companies whose advertising fosters violent myths about women. She argued for images that show that "we as women are creative, strong and sacred."

"Let us dream and act to make the lives of women better," said Kathy, "free from fear and pain."

Let us bond our dreams together." She read a quote she had seen on a woman scientist's door:

"I love the stars too fondly to be fearful of the night."

As darkness approached, students of the Valley Women's Martial Arts took the stage to demonstrate self-defense and karate techniques. Instructors Beth Holt and Janet Aalfs put beginning and advanced students through their paces doing kicks, blocks and punches.

Animal poses and cries were shown to be components of the shuri ryu style of karate. Dance-like katas were performed singly and sparring done with partners.

The karate demonstration had a practical feature: the audience learned two ways to break free of an attacker's grip. Aalfs and Holt continued a VWMA tradition, ending with a performance of karate moves to the music of Holly Near's "Fight Back".

The spirit and size of the assembled crowd had more than doubled during the rally. With candles lit and S.E. Chase, one of the march's organizers, leading the way, the chanting crowd took to Massachusetts Avenue.

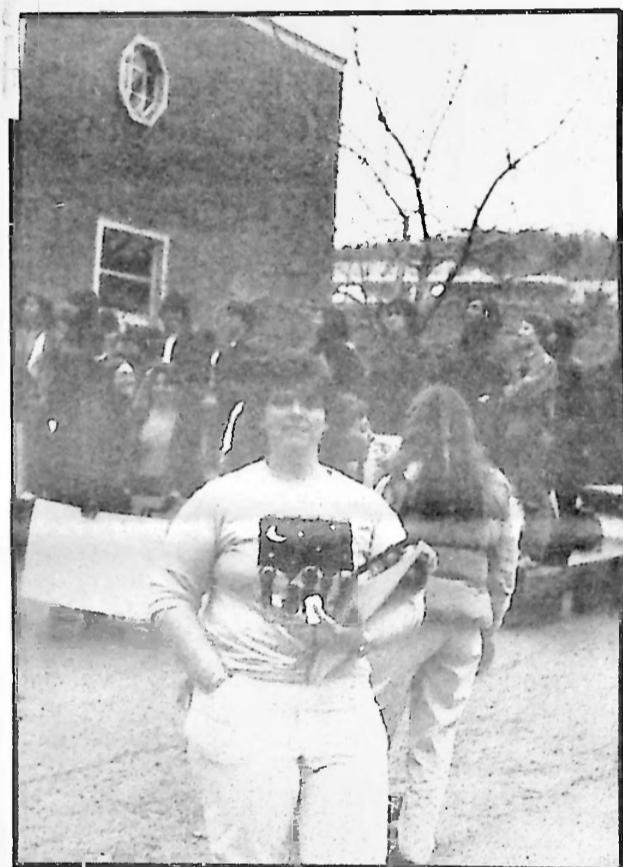
Peacekeepers had anticipated heckling from the frat houses along the route, but marchers were jubilant as one after another of the houses' members accepted lit candles, holding them aloft as the crowd passed.

It was a tumultuous crowd that paused in front of Augie's Tobacco, shouting "Hey hey, ho ho, Augie's porn has got to go!" Surging onto the Common, the women and men stood with candles burning as Julie Meyer did a moving meditation on resistance, affirming the strength that had been shown by the marchers.

The dance at Amherst College was a celebration of the successful march, with lots of dancing and high energy still flowing. On the whole the evening was a tremendous success in many respects: the number of supporters, both participating and observing; the expert

organization of the events; the fact that harassment was minimal; and the spirit of unity and power throughout and as a result of the 1985 Take Back The Night march.





Article by Marcia Day and Silvia Battey
Photos by Haley



Giving in to Wanderlust

Wildwood Inn

It's true: we all need a break some time. And it's also true that we can't always spend a lot of time or money to take that break. This is why the Valley is lucky to have its own special get-a-way place, the Wildwood Inn in Ware, MA.

Located on two acres of land with a beautiful woods and river behind it, Wildwood is a welcoming place, safe and inviting, to visit alone or with someone special. An old-fashioned bed and breakfast inn, it's designed to make you feel at home in every possible way.

Built in 1880, the inn is a big old Victorian with a wonderful wrap around porch. Inside, Wildwood is furnished with intriguing American primitive antiques and heirloom quilts. Downstairs there is an inviting country parlour which innkeeper Margaret Lobenstine describes as neither a lobby nor a museum: guests really enjoy this comfortable room with its striking spinning wheel, old cobblers' bench and historic tiled fireplace. There's a carpenter's chest full of games, too. As Margaret explains, half the fun of being at the inn is that you don't have to stay in your room--the parlour is there to be your living room away from home.

The guest rooms are a treat, too. There are only five, so you never run into a crowd. They're all on the second floor with high ceilings, big windows and old pine floors. Each has a firm bed (with eyelet pillowcases and dual control blankets) and is individually furnished.

Also on the second floor are three bathrooms for the five guest rooms. One is a full bath with a wonderful old pedestal sink. A second has a tub and shower by itself, so guests can take a leisure-

ly bath or shower without worrying if someone's waiting for a toilet.

Breakfast--a special chance to be spoiled. While there's a big pot of "early bird" self-serve coffee bubbling away for those who can't wait, breakfast at Wildwood is a sit down, be waited on experience. It's served in the sunny breakfast room that looks out on the grounds. Margaret's homemade bread and peach butter and a large selection of beverages come with the price of your room. Then each morning, Margaret creates a special "Country Yummy" that varies daily. "I try to make things that people don't ordinarily have at home, but which are not too heavy," Margaret explains.

Breakfast is also a time for getting tips on things to do in the area such as antiquing, hiking, outlet shopping, over the covered bridge, etc. and fun etc. The Inn also has a free canoe with a little contraption for wheeling it down to the river; there's free tennis in the park; and there is a great swim hole just five minutes drive from the Inn.

Of course there's no law that says you have to do anything at Wildwood. Doing absolutely nothing at all is absolutely encouraged. The Inn has two acres of land, and there are hammocks and lawn furniture for reading and relaxing in the sun... There is also a big stone bar-b-que and a picnic table if guests don't even want to leave the grounds to eat.

And, if guests are interested, Margaret is also happy to share slides from her trip to Nicaragua as participant in one of the cotton harvests. "One of the most



friends they've met here, but interaction is just one of the choices at Wildwood. It's really up to guests to decide what they want to do with this place."

Because it is such a welcoming place--for groups, individuals, couples--and so in tune with much of what the Valley represents, the Wildwood Inn is really a valuable Valley resource. Reservations are strongly recommended because, as Margaret says, "We're lucky; so many of our guests come back!" For more information, call the Inn at 1-967-7798, and ask for a free brochure.

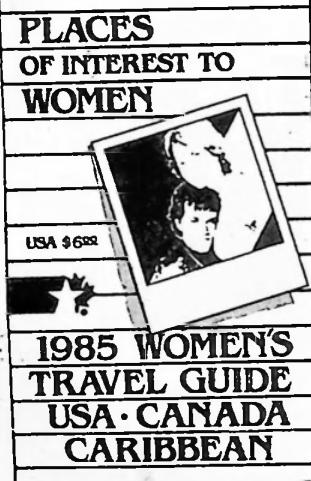
exciting things for me about the Inn is the number of people who come here who share a concerned way of viewing the world. The degree of compassion and interest--and sometimes mutual frustration and anger--make for exciting conversation here..."

But, and Margaret also stresses this, "lots of times people come on vacation to take space for themselves or to just be with the person they're with. Five plus years of innkeeping has given me a sense for that and I respect it. Often guests leave exchanging names and phone numbers with some of the new

Travel Guides

PLACES OF INTEREST

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Keeping in Touch with Lesbian America. Keeping up with changes in Lesbian life across America is a full-time job shouldered willingly by the Lesbians who produce *Places of Interest to Women*, the American women's guide to the U.S., Canada and the Caribbean.

This year's issue, just published, includes women's bookstores, hotels, bars, restaurants, publications, centers, hotlines, women's land, churches, Lesbian publishers and staff working out of Phoenix, Arizona.

This guide is a valuable resource not only for travellers but for women interested in networking, sending out press releases or posters, or subscribing to national women's magazines and newsletters.

Key International Gay Hotel and Resort Guide

This 1985 edition lists over 600 hotels, resorts and guest houses which welcome gay men and women, covering 38 countries and two U.S. territories. There are 343 entries for the U.S. and its territories, 274 in Europe, 26 in Latin America and the Caribbean, and 19 in Australia and the Pacific. (And 51 in Massachusetts -- the third highest listing by state in the U.S.). Contact: House of Leehei, Box 330406, Coconut Grove FL 33233.

New England Community Guide 1985 for Gay Males and Lesbians

This 136-page guide includes an article on P-town's prominent entertainers like the Dyketones, a section on gay getaways in P-town and Ogunquit, and an index by state with listings of organizations, businesses and services. Contact: The Community Guide, 310 Franklin St., Suite 285, Boston MA 02110

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* Travelling Welcome

The Feminist Forecast: Astrological Tidal Changes for Women of the Valley Region



by Elizabeth Gordon

May brings with her two intense astrological events: a total lunar eclipse and a partial solar eclipse, neither of which will be visible in our region. At 3:53 PM on Saturday, May 4th, the lunar eclipse occurs at 14° of Scorpio in the house of money, wages and resources. The sun, exactly opposite, occupies the house of taxes, debts and losses. These placements alone warn of serious financial problems for the next six months, the traditional duration of time associated with lunar eclipses.

In addition, this eclipse is stressfully aspected by Jupiter, planet of, in this case, waste, overindulgence and extravagance. Jupiter is a benefic [helpful planet], but when afflicted as it is here we give, take and spend too much, then respond with "who cares?". The implications are clear: we could be broke and/or bankrupt by the time we're finished.

As is so often the case, the key may be found wherein lies the danger--in the sign that gives the full and eclipsed moon her expression: Scorpio. Mysterious and intense, Scorpio is associated with those things which are unknown to us, kept hidden and secret. One of those areas is our own unconscious in which we keep our deepest desires safely buried. There is no question,

however, that a Moon like this will bring them out and because we're not used to them and don't recognize them, it's very likely that we'll act them out. It is in our own best interests to avoid this if at all possible.

Astronomically, what occurs is that the earth passes between the moon and sun when they are opposite each other--a full moon. The earth receives all the light from the sun and casts its shadow across the fullness of the moon, darkening it and cutting it off from the sun. Astrologically, the sun represents consciousness, because it casts its light on things, making them clear to us.

Usually, a full moon is a good time for us to become conscious of things that have been dwelling in our unconscious, as the sun shines its light full on the moon, our feeling-natures. Upon brief examination, however, it becomes obvious that an eclipse does something else, both astronomically and astrologically. What needs to be understood never comes to light, so to speak. The moon is cut off from her source of light, unable to be illuminated and so remaining unconscious.

To these circumstances, add a sign that prefers to keep things mysterious and hidden, and a planet that asks "who cares what happens anyway?" and we have a situation

where people are spending, eating, buying and taking too much without understanding why. This is the perfect description of an unconscious, compulsive behavior, something many if not all of us struggle with in forms that are uniquely our own.

So what can we do to help ourselves? What can astrology offer in the way of an answer? Mercury and Uranus form a beautiful and friendly triangle with each other and the exacerbating Jupiter, providing us with the opportunity to understand our unconscious motivations. Mercury rules the workings of our minds, receiving and sorting the constant influx of stimuli that supplies us with the information we need to make judgments and decisions. Uranus is the dazzling flash of intuition that comes suddenly and unexpectedly, allowing us to perceive a solution in its wholeness.

When these two planets work together harmoniously we can be sure our thoughts and intuitions are accurate and dependable. Many women have difficulty recognizing and believing in their own intuitive abilities, fearing it's only "wishful thinking" or an attempt to fool themselves. Jupiter's positive involvement with these planets can give us the faith we need to believe in ourselves, to become as sure of our intuitive abilities as our matriarchal ancestors:

"Women's intuition was considered no light jest, but an awesome resource of suprarational perception. So valued was this ability that people undertook arduous pilgrimages to oracle sites to obtain special help from the priestesses there."

God Herself p. 207

This lunar eclipse in Scorpio will exert a tremendous pull on our unconscious desires. A reckless and impulsive response will very likely result in regrets and disappointments, not to mention empty wallets and depleted bank accounts. With a Sun/Jupiter square on Sunday the 5th exaggerating things even more, the entire weekend beginning Friday afternoon, needs clear thinking.

Communicating our feelings will be

very important and advantageous, and friends and those we love are the perfect resource to provide the much needed help in understanding our desires and motivations. Recording and discussing dreams will provide clues and give a direction to solving our personal mysteries. We must become the best of detectives.

It is essential to remember that the influences being discussed here are of a general nature, creating an atmosphere in which we all function. Individuals will respond to the influences in a variety of ways based on the uniqueness of each woman's birth chart. For instance, if your moon is in Pisces and your sun in Capricorn, you may have a positive experience during this period since your sun and moon harmoniously aspect those of the eclipse.

If however, your sun is in Leo and your moon in Aquarius, chances are you will have a much more difficult time than most, Leo and Aquarius being stressfully aspected to the eclipse. Even this is difficult to predict exactly as there may be a benefit and lucky influence operating for you at this time. Hence the importance of consulting an astrologer for a detailed reading of your chart. Whatever influences are present in each chart, the transformative nature of the sign Scorpio provides us with the opportunity to bring up, examine and most importantly to assimilate into the consciousness, feelings that have been hidden and kept secret.

Of course, the big problem with this is that these feelings don't remain inactive while being conveniently tucked away. On the contrary, they become stronger in an attempt to be recognized, forcing us to act them out in ways that are ultimately damaging. These unconscious behaviors are the most powerful means we have of sabotaging our hard-earned efforts toward self-understanding and wholeness.

The week of the 5th will basically consist of minor events, though even these will be of a stressful nature. However, if you've been waiting for

Cont'd on pg. 14

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An American Tragedy, Book Review

BY C. COLETTE

Goat Song, by Dodici Azpadu. Iowa City, Iowa: Aunt Lute Book Company, 1984, 110 pp; \$6.50 paper.

Into the 110 short pages of *Goat Song*, Dodici Azpadu packs a wallop of a novel as spare and powerful as her butch protagonist, Brandy.

Brandy, a mixed-race butch lesbian, and her circle of friends and lovers confront the petty irritations and major outrages of their oppression on multiple fronts. Dealing with poverty, race and racism, fat, anger, the crushing of the human spirit, and the residue left by self- and other-hatred, these characters in their interactions with each reveal the effects of grinding oppression, even when, in the case of several of them, their lives have changed materially for the better.

Taking as her form modified conventions of Greek tragedy, Azpadu has written a book whose lingering effect haunts the reader long after the drama of these seven women has ended.

Basically, we meet Brandy, poor, uneducated, a womanizer, and follow her through several affairs into an understanding of the women who form the community in which she moves.

Through Brandy we meet Joyce, a college-educated Black woman whose sharp tongue earns her the nickname Needlemouth. Critical and self-hating, she, nevertheless, "clung to the hope that she might act decently toward the people in her life."

Catherine, rich, beautiful and bisexual, wants Brandy, power, influence and enough attention to give weight, meaning, to the empty roles that make up her life.

Jule, Brandy's old partner in crime, trades in her street way for Claudia, Joyce's best friend from college, and for serious money.

Claudia trades in her friends to ensure her future.

Leslie Pratt, an ex-lover of Brandy's, lets her unfocused rebellions lead her to death by drugs at forty. Lorca is her alcoholic Nicaraguan lover, hollowed out by the many obstacles she's faced.

Non-feminist, self-seeking, these women have little analysis of the mechanisms of patriarchy and fewer tools to combat it. When a response to the violence in their lives is demanded, they are more likely to turn on themselves and each other than on a common enemy, but their efforts to root relationships in inhospitable ground result in some flowerings of friendship.

The action of the book takes place in San Francisco. From the beginning we sense that the pain in these women's lives must inevitably spill out somewhere, into violence, into death, but although the characters of Joyce and Catherine, in particular, are explored with depth and complexity, it is obvious that the climactic action must come from Brandy. When it does, we are stunned, but the book does not end there; instead a choral poem summarizes Brandy's act and offers an explanation for it.

All but two of the seven chapters begin with choral poems, which, in the tradition of Greek choruses, comment on and interpret the action of that section. The story can be described simply as Brandy's gradual decline into despair as it interweaves with the stories of her friends. The choruses (or choral poems) add the perspective of the author who, though familiar with their circumstances and sympathetic to them, views their actions from within a feminist framework that allows her to interpret and make judgements about the events unfolding and actions taken.

The poems serve several purposes, I think. Azpadu has described *Goat Song* as exploring "the lives of various third-world, low life queers who cut their teeth before the advent of the various social and civil rights movements." Her choric comments allow her to infuse *Goat Song* with a feminist intent without placing inappropriate sentiments

into the mouths of the "low life queers" she writes about. They allow her to ask the reader not to condemn the characters by their actions, but to try to understand them placed within the context of patriarchal oppression. They heighten suspense since they allude to, but do not give away, the action of the chapter. Finally, from a practical standpoint, they absolve Azpadu from responsibility for the actions taken by her characters. I do not mean to imply that she intentionally sought a means to distinguish her own beliefs from those of her characters in order to avoid criticism, I merely feel that the employment of the choral poems accomplishes all these things subtly and with economy.

Brandy is described in the first choral poem as butch and male-identified:

"...her closure
on warmheartedness

was more complete than
mine,

her service to masculine
characteristics
more emphatic

She was a woman doomed

by her predilection
to behave like a man." (GS, p. 3)

A little further on, Azpadu writes of her:

"She was not, unfortunately,
a poor imitation of those
behaviors
she practiced.
She accurately reflected
the public life of men.
And from that quarter
she knew nothing of charity,
gentleness, or self-sacrifice." (GS, p. 4)

Intending to hold Brandy up as an example of the perversion of a womanly spirit, Azpadu describes her in this poem more harshly than she actually comes across in the novel. It is true she does not give much of herself to the women she picks up; she is wary, aloof and uncommunicative much of the time. When Catherine whines at her and polices her actions out of insecurity and fear, Brandy refuses to comfort her,

and walks out on her when the demands become too great. But we know she eschews commitment, we know she is not facile with language. To know her even casually over drinks and expect more of her than good sex and occasional company seems to me the most willful of follies. Catherine has much less of my sympathy than Brandy. Seen with Joyce, Brandy is loving and respectful, particularly in Chapter 6 where Joyce is out of control and sick. Brandy does try to re-establish her relationship with Jule, whose loss she mourned in pained, inarticulate ways. That she is unable to do so has more to do with the self-involvement of Jule and Claudia than with Brandy.

Finally, the end action, which I hope not to reveal here, undercuts the "male identification" of Brandy precisely because of its object and motivation, although I understand the arguments that will be made by some for seeing any kind of non-peaceful reaction as "male." Still and all, my experience with non-feminist, male-identified dykes in (and out of) butch/femme bars led me to expect quite a different ending given Azpadu's warnings.

Why does Azpadu want us both to condemn Brandy and sympathize with her? It may be ambivalence with her own past, a disjunction between her fantasies and a Lesbian feminist ethos; it may be self-protection from the response she expected from the Lesbian feminist community and what she felt had to happen logically in the sequence of events in the novel.

At any rate, I am interested in hearing whether Lesbian feminist readers find Brandy to have fallen "with the inevitability of one who has worn from birth catastrophe's embrace" (GS, p.2) or whether she "ennobled her erosion." (GS, p.109)

While the ending of *Goat Song* will possibly be somewhat controversial, I suspect that more women will have trouble with the butch/femme dynamics in the novel as exemplified by the sex scene in Chapter 5 between Brandy and Catherine, recollected in solitude by Catherine.

Several Lesbians I've spoken to about it found it hard to read, were uncomfortable with how different it was from the more usual descriptions of Lesbian love-

making in Lesbian novels. The use of words like "force" and the act itself (anal penetration of Catherine by Brandy) conflicted mightily with what my friends (and many other Lesbian feminists, I would imagine) feel to be their ideal of mutual, consensual Lesbian feminist sex.

I had mixed reactions during my initial reading. Little alarms go off in my stomach when I become uneasy about boundaries between sex and violence, consensuality and rape, a hangover from a past marked by childhood sexual abuse. Those little alarms went off when I first read this scene. At the same time, I thought it was powerfully erotic and fairly successful from a literary point of view (so many of our lovemaking scenes are lame written, awkwardly conceived.) A closer examination of the language revealed to me the source of my alarm and my friends' uneasiness. In fact, nothing happens that Catherine does not agree to when asked by Brandy, but Catherine, who plays femme to the hilt to Brandy's casual butchness, imagines it in "helpless" language that does not entirely correspond to the facts of the encounter. Even after she has mentally pictured, and therefore described to us, Brandy asking permission, Brandy being tender, Brandy asking if anything hurts (to which the answer is no), she retells it to herself with phrases like "fingers that pressured her...hands that forced her" that characterize her attitude of femme masochism and helplessness, not the lovemaking itself. And while we will undoubtedly want to be critical of those aspects of Catherine's behavior which delimit her potential and obscure her power, to criticize Azpadu for including a sex scene that is specific to her characters and her intent is to set an agenda for her outside the novel she is writing.

Much of *Goat Song*'s appeal for me lies in its skillfully drawn, fully adult characters and its truthfulness about their experience. They are not romanticized, but offered up damaged, scarred, less than what we have come to expect from one another, and still we care about them, suffer their pain, envy their courage.

Goat Song is an unusual, disturbing novel that I'm pleased to recommend.

Books Received

The Apprenticeship of Beatrice Webb by Deborah Epstein Nord. UMass Press, Amherst, Ma; 320 pp., 1985

Stage V: A Journal Through Illness by Sonny Wainwright. Acacia Books, Berkeley, Cal.; 139 pp., 1984

Close to Home: A Materialist Analysis of Women's Oppression by Christine Delphy. UMass Press, Amherst, Mass.; 219 pp., 1984

In Her Own Right: The Life of Elizabeth Cady Stanton by Elisabeth Griffith. Oxford University Press, New York, N.Y.; 143 pp., 1985

My Mother's Body: Poems by Marge Piercy. Alfred A. Knopf, New York, N.Y.; 143 pp., 1985

The Highest Apple: Sappho and the Lesbian Poetic Tradition, Essays by Judy Grahn. Spinsters, Ink, San Francisco, Cal.; 136 pp., 1985

Lesbian Sex by JoAnn Loulan. Spinsters, Ink, San Francisco, Cal.; 300 pp., 1985

Winter Passage: A Novel by Judith McDaniel. Spinsters, Ink, San Francisco, Cal., 151 pp., 1984

The Orwell Mystique: A Study in Male Ideology by Daphne Patai. UMass Press, Amherst, Mass.; 268 pp., 1984

Creating Rosie the Riveter: Class, Gender, and Propaganda During World War II by Maureen Honey. UMass Press, Amherst, Mass.; 216 pp., 1984

These books are now available for lending at the Everywoman's Center Library, Wilder Hall, UMass/Amherst.

Artists and Others

In 1982, five women artists set out to portray, in various media, five prominent area women. The project, CORRESPONDENCES: Portraits of Five Women, was the brain-child of Barbara Yaukey, printmaker. Connie Hamilton, painter; Helena Negrette, photographer; and Terry Rumble, sculptor, helped initiate the venture. A short time later I, as a writer, became the fifth member of the group.

The first three pages introduce the artists. The remainder of the work is derived from the interviews with the five women portrayed. The poems are impressions interpreted through the vision of the writer.

"Grandma Frances" is the first of three poems for Frances Crowe, social activist. These are followed by three poems for each of the remaining women portrayed: Ann Hastings, owner of Town and Country Realtors; Sarah Dreher, writer-therapist; Nancy Eddy, dean of administration for Holyoke Community College; and Janice Shafer, physicist.

I am forever grateful for the spirit of the seeker shared by these courageous and generous-hearted women, and for the adventure experienced with the other artists as the portraits came into being.

Betty Strine

GRANDMA FRANCES

Grandma Frances
Put on her hat and gloves
And joined the dignitaries
Waiting to christen
The nuclear sub.

In Grandma's purse
Was a pint of RH Positive,
Which an hour ago
Had been coursing
Through her small compact frame.

"I christen you the USS Poseidon
In the name of Liberty
And the Free World",
Said the tall lady
At the bow of the gray monster;
And the champagne spurted
Into the crowd.

"I christen you Our Silly Stupid Poison
In the name of Chuckie
And my children everywhere",
Said Grandma,
As she pitched the mason jar
Of type AB
After the retreating fish.

Grandma Frances
Knows how to grandma
In the year of Our Lord
Nineteen hundred and eighty-four.

GARDENER

Little red blobs
Of newborn potato bugs
Splat juicily
Between thumb and finger.

The green worm
Wriggles
In search of
His severed half.

The unwary woodchuck
Survives the electric fence,
But leaves a print
Of spastic confusion
On wet soil.

The cabbage butterfly
Breaks its wings
Against the net;
Striped bugs smother
In a jar of oil..

Smiles and nods:
"In her garden again."
"Lovely flowers."
"So relaxing."

Little do they know
The lives lost
For tiger lilies;
Nor suspect the tragedy
Of rue and thyme.

Little do they know
The killing.

AT FIFTY

The sea
Flows out
Upon the land,
Then ebbs
And floods
Into itself.

The gull
Floats
Waiting
For the tide;
Then turns
Toward home.

The straight line
Fabrication
Of our life
Falters at the crest
And folds back
To sea.

"My job is to find out
what people want,
and help them get it."

Two-year olds:
struggling in a sand box;
I want!
No! NO! Mine!
Sorting out the toys;
For you,
And for you.

Six-year olds:
scrapping over
who goes first;
all play lost.
Two broken twigs,
One longer than the other.
Choose.

Students:
not knowing
how to make a living,
or what life to live.
Here are options.
What do you
Really want?

Selectmen:
ready
to stake out
the territorial claim.
This is the problem;
We can work it out
Together.

Keep showing us
A woman's way of working;
The world can use a mother

PHYSICIST

Why am I afraid of you?
Is it the clear cool blue
Of rationality
Coalesced into physicist?

You've battled through
What I could never choose:
Long hours,
Hard work,
The killing field
Of the academic world.

Fame and recognition
Are justly yours;
And, yes--
The soul-satisfying
Knowledge
That what you do
Counts.

You fill your home
With music;
Husband,
Confident and kind;
Children adolescing.
"My mother made this herself",
His twin's eyes watching
As I chase the warm
Cake crumbs
Across my plate....

The fear returns
As the fresh brewed coffee
Cools.

The month-long exhibition
of over forty works, Correspondences, will be on
view at the Northampton
Center for the Arts in the
Old School Common through
May 13. Gallery hours are
10-5 weekdays, 10-4 Saturdays
and 11-4 Sundays.

Grandma Frances -- Frances Crowe
At Fifty -- Ann Hastings
Gardener -- Sarah Dreher
My Job is to Find Out -- Nancy Eddy
Physicist -- Janice Shafer

Forecast, Cont'd

a good time to be dreamy and romantic (and who hasn't been?), Sunday the 12th is your day..and night. Venus, planet of sensuality and love, drifts back into a charming sextile to Mars, planet of sexuality and passion. They bring the weekend to an enchanting and exciting close while bringing a lovely beginning to Monday morning.

Tuesday afternoon should begin to show signs of the trouble that lies ahead. On Wednesday the 15th the sun and Mercury are opposed by Saturn and Pluto, respectively. No other planets could weigh more heavily than these two malefics. Limitations, frustration, deceit and manipulation are only a few of the harsh realities we will be dealing with. A trine from Neptune will not do much to neutralize these difficult influences.

There will be a brief lull on Thursday but after that we must begin to prepare for Sunday's solar eclipse. This event will take place on the 19th at 5:41 PM D.S.T. in the 29th degree of Taurus, the area of the Pleiades or Weeping Sisters--there may be something to weep about. In horary astrology, the 29th degree shows some misfortune connected with the matter; the situation is desperate.

If this is not enough to put fear into us, the eclipse is immediately followed and thereby supported by a Mars/Uranus opposition, a malefic alignment indeed. There is great potential for trauma of the worst kind. Beware of accidents, fire and serious injury involving mechanical and electrical devices. Be exceptionally cautious with knives and sharp objects. Guns, always dangerous, are especially volatile during this period.

Arguments, anger and rash moves will precipitate any of these situations so try to avoid conflict of any kind. Violence is certainly likely. The Solar System, in her infinite wisdom and compassion, will have mercy on us however. The two benefics, Jupiter and Venus attempt

to surround and swallow up the harshness with kindness, good luck and love.

These antidotes will bring relief to an otherwise overwhelming and unbearable situation, the results of which could be quite terrible. We need all the help we can get because there are larger planetary cycles operating behind the lunar cycle and using it to funnel their own influences, which in this case are extremely malefic.

The probability of car accidents at couldn't be higher at this time. Flights and surgery should definitely be postponed if at all possible. Fires can start in mysterious ways and flare up only to rage out of control. We join the Weeping Sisters in their sorrowful lament as this eclipse makes good its position in the house of loss and death.

The aftershocks continue all week through early Friday morning until we are ready to collapse into the weekend, where we will find the only bright spot for the rest of the month. Venus and Mars form another sextile, once again giving us the opportunity to resolve these enormous tensions through lovemaking, games, sports, dancing and just plain loud rambunctious activities.

Hang on to this influence as it carries us through the weekend, for Monday presents us with harsh words spoken in frustrating arguments set in a cold and alienating atmosphere. The final four days of the month are relatively quiet with the exception of Thursday when we are prone to accidents possibly involving a bad fall.

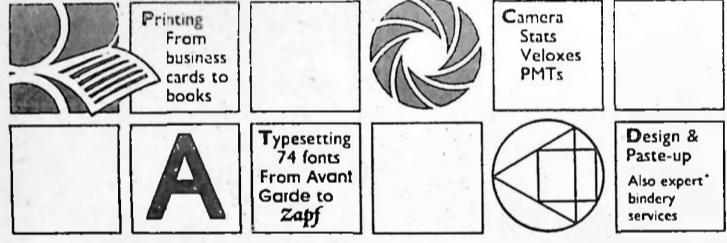
The end of May has no mercy on us in our exhausted and battered states. We long for calmer currents and milder breezes. We long for those ancient women to come and take us home.

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SISTERFIRE

Sisterfire, a two-day open festival in celebration of women artists, was conceived as an acknowledgment of women as vital carriers of culture. This festival is a demonstration of commitment to social change and hope.

Since its inception in 1982, Sisterfire has more than doubled in size, and now encompasses two days of activities. Such growth would not have been possible without the concerted effort of a broad spectrum of community workers.

This multi-racial, multi-ethnic, cross-cultural display of women's talent brought together by diverse facets of the community, is the material expression of the philosophy of Roadwork, a woman's cultural organization.

We face many challenges in America today. Violence against people of color escalates; racism triumphs in the marketplace and in the courts; weapons of annihilation and death receive maximum funding while our elected officials deny basic human rights by slashing programs that benefit ordinary workers and people of few means.

Tolerance that breeds homophobia and the abridgment of civil rights is sanctioned by "national leaders"; police power and repressive legislation broaden, while our freedom to dissent and gain access to information is curtailed; militarism is now more than ever the posture of the day. Women often bear the brunt of this anti-human assault.

Culture, in its most valid form, expresses a mass or popular character. It cannot, must not be defined and perpetuated by an elite few for the benefit of a few. Culture must of necessity reflect and chart humanity's attempt to live in harmony with itself and nature.

So it was with the songs, literature and art of the labor movement of the '30's and the civil rights movements of the '60's; so it is

with the New Song Movement and the political formations born out of anti-colonial, anti-imperialist struggles; so it is with new concepts of religion leading to Liberation Theology: all of it popular cultural expression confronting and dealing with impediments to human progress.

Whether it is the weaving of fabric or the kneading of bread, whether through the intricacies of philosophical thought or the simplicity of a praise song, whether it is passing on language or retaining history, Sisterfire acclaims the contributions women have made to advancing our culture--people's culture.

Sisterfire praises the cultural expression of women fighting in liberation movements around the world and here in the U.S. We praise women's work in the home, and the nurturing and love they have always given their familiestheir communities. Sisterfire is a salutation to all women, working people, minorities and the poor who stand fast against dehumanizing political and economic systems.

This is a women's festival held in an urban environment, making it more accessible to everyone who wishes to attend. It is significant that we come together near Washington, D.C. We want to proclaim that women will not let this or any administration strip us of our rights or our humanity.

We acknowledge the hard work all of us, women and men, have contributed to this festival. We are building bridges between the women's movement and other movements for progressive social change. We are playing with fire, and we want nothing less from this event than to set loose the creative, fierce and awesome energies in all of you.

See back page for more info.

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Announcements

TWO WOMEN WHO HAVE BOTH HAD PELVIC INFLAMMATORY DISEASE (PID), which is disabling, want to hear from any woman who has been cured of chronic PID or from any practitioner who has treated this disease with any success. We'd also like to hear from women who've had total hysterectomy for PID; we wonder if the infection actually was cured and the pain relieved. We'd appreciate any information for ourselves and for the other PID victims we're in touch with across the continent. Thanks. S.L. Diakopoulos, 45 Montrose Ave, East Greenwich, RI 02818.

THE UMASS LESBIAN UNION needs all supporters to attend the Budge Ratification meeting of the Student Senate on May 1 at 7pm. On May 3 and May 15, there will be a general business meeting followed by a Rap Group. We urge all lesbians within the community to attend and make her voice heard. All women welcome. 7pm in the Campus Center at UMass (check listings at the Info Desk in the Concourse). The Union also invites all women interested in forming softball teams, frisbee teams, etc., to contact the Union at 406 Student Union Building, UMass, Amherst, 01003. The Union will also be selling T-shirts at the GALA march on May 4th. For further info, call D. Kenn at 545-3149 or write to the Lesbian Union.

WOMEN'S SERVICES CENTER OF BERKSHIRE COUNTY has announced that registration for the 8th Annual Women's Running Race is now open. This race is May 12 at the Field House at Berkshire Community College on West St. in Pittsfield. The 2.1 mile race will begin at 11 am and the 6.2 mile race will follow at 11:45am. Women of all ages and athletic abilities are invited to participate in the race, which is the major fund raiser of the Women's Services Center. Pre-registration is thru May 6, with T-shirts awarded to entrants registered by that date. Fee is \$6 for individuals and \$5 for two or more entrants from the same family. Contact the WSC for more info at (413) 499-2425.

THE LESBIAN PHOTO ID SHOW, funded by the FLOWER Foundation, is offered as an alternative to the use of women's photographs and to the way art is presented. Typically, in the media and in art, women are depicted as passive objects with an emphasis on appearance. The use to which their images are put is for the pleasing of the male/viewer/photographer's eye. I have a lot of anger about this and I decided that a way of expressing my anger would be to do something that was different. My goal is to create a safe place where the women I work with will be actively involved in the photographic process and have the opportunity to choose to participate in "showing" the IDs. For further information, see the Lesbian Resource Book at the Everywoman's Center, ask at Womonyre Books for a flier, or write to P.O. Box 602, Northampton.

LESBIAN SEX/ THE TYRANNY OF ORGASM: author Joann Loulan will be giving a presentation of her work on May 8 from 7-9pm at the People's Institute on Gothic St. in N'ton. Sponsored by the Lifeline Institute and Tetty Gorfine. Donation \$2-\$5. Call Lifeline for hearing interpretation and wheelchair arrangements.

KALLIOPE: A JOURNAL OF WOMEN'S ART: is seeking work for a special issue by women writers and artists who are "differently-abled." We want poetry, fiction, interviews, photographs, and visual art suitable for black and white reproduction. We will be happy to read essays or personal accounts, but we wish to emphasize poems and short stories. Payment in copies. Deadline is June 1, 1985. KALLIOPE devotes itself to women in the arts by publishing their work and sharing their ideas and opinions. It is published three times a year by the KALLIOPE Writers Collective, KALLIOPE, 3939 Roosevelt Blvd., Jacksonville, FL 32205.

NECESSITIES/NECESIDADES: is looking for women who can provide short-term shelter for battered women. Especially needed are Lesbian and/or Spanish speaking safe-homes. Please call 586-1125 for more information.

NECESSITIES/NECESIDADES: busca mujeres que pueden proveer refugio a corto plazo para una mujer abusada. Se necesita especialmente hogares seguros de Lesbianas y/o lenguaje español. Para mas informacion, por favor llame a 586-1125.

WERE YOU A VICTIM OF INCEST AS A CHILD and are you now taking steps to recover? A feminist therapist is gathering information about ways women have found to begin healing this childhood trauma, working toward publication of an anthology about recovery. All material will be kept strictly confidential. To participate in this study, please send for a questionnaire to Katia V. Shurkin, MSW, 3605 Arctic #768, Anchorage, AL 99503.

BUTTERFLY ARTS, INC. is happy to be celebrating its seventh year with the production of Andrea Hairston's new play, DREAMS WITHOUT BOUNDARIES: A Film Documentary for the Stage, with Music. The play will be performed at Thorne's Marketplace in N'ton on May 2, 3, 4, 9, 10, & 11 at 8pm and on May 5 at 2pm. Tickets are available at the door or by calling 586-5553 for reservations. Fee is \$4 for students and senior citizens and \$6 to the general public.

ISO'S BISEXUAL SUPPORT GROUP meets the third Thursday of the month at 7:30pm at the Bangs Community Center, Boltwood Walk, Amherst. We are open to new members and visitors. For further info, write ISO, c/o VWV, Everywoman's Center, Wilder Hall, UMass, Amherst, MA 01003.

BEGINNING ANOTHER DECADE OF WOMEN'S MUSIC: NATIONAL WOMEN'S MUSIC FESTIVAL The festival will be held on May 31 through June 2, 1985, in Bloomington, IN. The Bloomington campus provides a comfortable, indoor environment in which to grow, network, share and enjoy. NWMF will highlight three nights of main stage performances by nationally known women artists including Casselberry & Dupree, Ronnie Gilbert, Kate Clinton, Ferron, Beth York and more. To be added to the mailing list, send name to WIA/NWMF, P.O. Box 5217, Bloomington, IN 47402 or phone (317) 637-4938 for more info.

THE NEW ENGLAND WOMEN'S MUSICAL RETREAT (NEWMR) is soliciting applications from women interested in working in all aspects of creating this year's retreat, which will be held over Labor Day weekend in Narrowsburgh, NY (near Monticello). If you are interested, please contact us as soon as possible at P.O. Box 217, New Haven, CT 06513. Women of Color, Third World Women, Differently abled Women and Women of varying ages and ethnic backgrounds are especially encouraged to apply.

THE NEW ENGLAND LEARNING CENTER FOR WOMEN IN TRANSITION (NELCWIT): is seeking volunteers for its Volunteer Program. NELCWIT offers a variety of services to women and their families who are experiencing battering, rape or incest, or who are going through a major life change. If you are interested in becoming a NELCWIT volunteer or would like more information about future trainings, please call NELCWIT at 772-0871.

WANTED: A MEMBER OF THE BISEXUAL COMMUNITY for input on planning a conference for the Fall for lesbian, gay and bisexual individuals. This conference will be co-sponsored by Lifeline Institute and the Valley Gay Alliance and it is very important for us to represent the bisexual population. Please call 253-2822.

HUMAN SERVICE VOLUNTEERS NEEDED: Work one-to-one with parents experiencing difficulties by providing support, information and guidance. Parents of young children willing to share that experience are particularly needed. Training and supervision provided. Call Children's Aid and Family Services at 584-5690.

DREAMS WITHOUT BOUNDARIES is a fictional documentary using slides, music, and dance, revolving around ten people from various walks of life, e.g., janitor, scientist, housewife, lawyer, waitress, who must decide whether or not to aid foreign refugees in their flight to freedom. Butterfly Arts believes that theatre, the creative experience of producing and witnessing artistic expressions, is a rehearsal of the possible, not a dogmatic litany. The artists take pleasure in demonstrating and celebrating human diversity and ability and have continually sought to extend their consciousness as well as the audience's. This play is part of that process.

CAVING DAY TRIP FOR WOMEN: to introduce to women the fascinating world of winding underground passages and fragile cave formations. Sponsored by OUTDOOR TRIPS FOR WOMEN, this beginning caving trip will be held on Saturday, May 11 at Wards-Gregory cave near Albany, NY. For info and registration for the caving trip and other trips, contact: OUTDOOR TRIPS FOR WOMEN, 47 Butterhill Rd, Pelham, MA 01002, (413) 256-0898.

ARTISAN GALLERY AT THORNES ANNOUNCES ITS "EMERGING ARTIST" SHOW: TORY HUGHES has been selected as "Emerging Artist 1985." Opening reception is May 4th from 4-6pm. This special exhibit will be displayed from the 4th through June 30 at the Artisan Gallery next to Cornucopia in Thorne's. Call 586-1942 for more info.

WOMANSPIRIT WORKS/SLIDE SHOW AND WORKSHOP WITH HALLIE AUSTEN IGLEHART: May 10 from 7-9pm a lecture and slide show with Igleshart will depict multicultural origins, art and history of the Goddess through the ages. Open to men and women; admission. Sat, May 11 from 10-5pm, she will be conducting a Womanspirit Workshop. Contact Beyond Words at 586-6304.

"ALL OF US ARE DAUGHTERS," an unusual weaving of the spoken word, visual and music, will be performed by feminist actor and media producer Donna Barkman on May 2 from 7-9pm in the Burnett Gallery in Jones Library in Amherst. For more information, contact Susan Griffith at 586-7102.

OVER 30 LESBIAN SOCIALS to be held every first Tuesday and third Wednesday. Potlucks at members' homes. Write for details. P.O. Box 172, Amherst, MA 01003.

Everywoman's Center

Graduate WAGES Support Group for graduate women working on their dissertations is being sponsored by the Graduate WAGES Program of the Everywoman's Center. Women interested should contact Fanny at 549-0945.

WAGES Program sponsors a "Sip, Snack and Socialize" informal get-together for graduate women at the Faculty Club, Stockbridge House on the second Tuesday of every month from 4-6pm.

WORKING WOMEN'S PROGRAM is offering lunchtime workshops concerning office workers:

May 2: "Have You Got the V.D.T.?" with Noreen Cleary, School of Public Health in Room 905-909 in the Campus Center, UMass.

May 9: "The Wage Gap" with Myra Hindus, coordinator of the Working Women's Program and a representative of Yale Local 34-Federation of University Employees in Rooms 805-09 of the Campus Center, UMass.

May 16: "Your Rights on the Job" with Kathryn Moody, University Staff Assoc. member in Room 811B-815 of the Campus Center, UMass.

All community and university women are invited to attend these workshops. They are free and being sponsored by the WNP of the EWC, the USA/MAT, the EAP and the Labor Relations Center. For more info, contact Myra Hindus at 545-0883.

In recognition of May being "Older Americans Month" and the contributions of older women, the Women's Health Series of the EWC is sponsoring two events during May for mid-life and older women.

May 9: "Menopause and More: Changing Health Concern" 7pm in the Campus Center Room 917 at UMass.

May 23: Jane Porcino will address a wide-range of issues effecting the health and well-being of older women. 7pm at the Bangs Community Center, Amherst. Women and men of all ages are invited to attend both events.

Valley Women's Announcements

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Valley Women's Voice c/o Everywoman's Center, Wilder Hall, UMass, Amherst 01003 545-2436

May Calendar

MAY 1

The UMass Lesbian Union needs all supporters to attend the Budget Ratification meeting of the Student Senate tonight at 7pm. Call the Lesbian Union for more information.

MAY 1 - 7

National Osteoporosis Awareness Week. See EWC Announcements for May events in recognition of the contributions of older women.

MAY 2

Working Women's Lunchtime Lecture Series: "Have You Got the V.D.T.'s?" A presentation covering V.D.T., stress and other office health issues. Noreen Cleary, presenter. Room 905-09, Campus Center, UMass. See Announcements for more info. 12-1pm.

Linda Tillery performs at 8pm at Pearl St., N'ton. Call New Moon Productions at 584-2637 for ticket information.

"All of Us Are Daughters," an unusual weaving of the spoken word, visuals and music will be performed by Donna Barkman from 7-9pm in the Burnett Gallery of Jones Library in Amherst.

MAY 2 - 4

DREAMS WITHOUT BOUNDARIES: A Film Documentary for the Stage, with Music. 8pm, Thorne's Marketplace in N'ton. \$4 students and senior citizens and \$6 general public.

A LITTLE NIGHT MUSIC, adapted from Ingmar Bergman's comedic film SMILES OF A SUMMER NIGHT, and set to music will be performed at 8pm these nights at Mt. Holyoke College. Please call the box office at 538-2406 for ticket and location info.

Slide Show/Discussion Presentation about the Not In Our Name action which took place in New York City in November of 1984. Slides taken by JEB. Hampshire College, Franklin Patterson Hall at 7:30pm, in the East Lecture Hall.

MAY 4

Opening Reception at the Artisan Gallery for jewelry artist Tory Hughes, "Emerging Artist 1985." 4-6pm, public invited. Please call the Gallery at 586-1942 for more information.

Lesbian and Gay Liberation March and Rally in Northampton. 12 noon at the Bridge St. School and on to Pulaski Park. Wheelchair accessible. Interpreted for the hearing impaired.

Mill River Clinical Associates will be at Bread and Circus Natural Foods Supermarket in Hadley from 10am-3pm to informally discuss their new book THE PMS SOLUTION.

MAY 5

DREAMS WITHOUT BOUNDARIES will be performed at 2pm today. See May 2-4 calendar listing for more information.

A LITTLE NIGHT MUSIC will be performed today at 2pm. See the May 2-4 calendar listing for more information.

MAY 8

Lesbian Sex/The Tyranny of Orgasm:

Author Joann Loulan will be giving a presentation of her work tonight from 7-9pm at the People's Institute on Gothic St. in N'ton. Sponsored by the Lifeline Institute and Tetty Gorfine. Donation \$2-\$5. Call Lifeline Institute for hearing interpretation and wheelchair arrangements.

The UMass Lesbian Union is holding a general business meeting followed by a rap group. We urge all lesbians within the community to attend and make her voice heard. All women welcome. 7pm in the Campus Center at UMass. Please check the Campus Center Info Desk in the Concourse for room location.

MAY 9 - 11

DREAMS WITHOUT BOUNDARIES will be performed at Thorne's at 8pm on these days. Please see the May 2-4 calendar listing for more information.

MAY 9

Working Women's Lunchtime Lecture Series: "The Wage Gap." Information about comparable worth, pay equity, and occupational segregation. Myra Hindus, presenter. Room 805-09 Campus Center, UMass. 12-1pm. See Announcements.

WE PROMISED NOT TO TELL: poetic theatre about father-daughter incest. Time and place TBA. Please call the Everywoman's Center at 545-0883 for details.

"Menopause and More: Changing Health Concerns," a lecture to focus on menopause, estrogen replacement therapy, osteoporosis, and other health concerns associated with aging. 7pm, Room 917 in the Campus Center at UMass. Sponsored by the EWC.

MAY 10

People's Gay Alliance Dance to be held in the Student Union Building on UMass Campus. Call the PGA for more information.

Hallie Austen Iglehart, author of Womanspirit, A Guide to Women's Wisdom, will be presenting a lecture and slide show from 7-9pm in the Beyond Words Conference Space in Thorne's Market. Open to men and women; admission charge.

MAY 11

Hallie Iglehart will be conducting a Womanspirit Workshop at the Beyond Words Conference Space in Thorne's Market. Call Beyond Words for more information.

Outdoor Trips for Women sponsors a caving day trip to introduce women to the fascinating world of winding underground passages and fragile cave formations. For info and registration, call 256-0898, and see Announcements for more information on caving day trip.

"Imposters, Fakes and Frauds: A Workshop for Women Who Doubt Their Competence," 8:30-5pm at the Hotel Northampton. \$40 fee. For more information, call 586-7450.

MAY 12

Eighth Annual Women's Running Race to be held at the Field House at Berkshire Community College on West St. in Pittsfield. 2.1 mile race begins at 11am; 6.2 mile at 11:45am. Call the Women's Services Center for more information at (413)499-2425

MAY 15

DEADLINE FOR VALLEY WOMEN'S VOICE JUNE ISSUE -----

MAY 15

The UMass Lesbian Union is holding a general business meeting followed by a rap group. We urge all lesbians within the community to attend and make her voice heard. All women welcome. 7pm in the Campus Center at UMass. Please check the Campus Center Info Desk in the Concourse for room location.

MAY 16

Working Women's Lunchtime Lecture Series: "Your Rights on The Job." An opportunity to get answers to your questions concerning your rights. Kathryn Moody, presenter. 12-1pm, Room 811B-15, Campus Center, UMass.

MAY 18 - 19

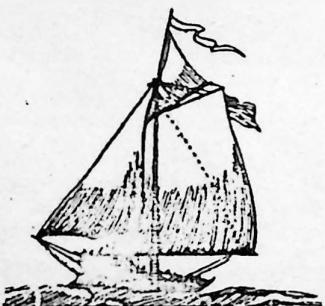
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MAY 23

Jane Porcino, author of GROWING OLDER, GETTING BETTER, will speak at the Bangs Community Center of Amherst on a wide-range of issues effecting the health and well-being of older women. Presentation will be followed by a book signing reception. Women and men of all ages are invited to attend both events. 7pm.

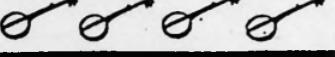
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